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REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 26th June 1897.

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Nil.

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Nil.

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	Bengali.	**Calcutta.**			
	Weekly.				
1	"Bangavasi"	Calcutta ...	20,000	19th June, 1897.	
2	"Basumati"	Ditto ...	.....	17th ditto.	
3	"Hitaishi"	Ditto ...	800	1st and 22nd ditto.	
4	"Hitavadi"	Ditto ...	About 4,000	18th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto ...	1,250	19th ditto.	
6	"Sahachar"	Ditto ...	About 500		
7	"Samay"	Ditto ...	3,000	18th ditto.	
8	"Sanjivani"	Ditto ...	3,000	19th ditto.	
9	"Som Prakash" ...	Ditto ...	800	21st ditto.	
10	"Sulabh Samachar" ...	Ditto ...	.....	19th ditto.	
11	"Vikrampur"	Ditto ...	200		
	Daily.				
1	"Banga Vidya Prakashika"	Ditto ...	300	22nd to 25th ditto.	
2	"Dainik-o-Samachar Chandrika."	Ditto ...	1,000	20th to 24th ditto.	
3	"Samvad Prabhakar" ...	Ditto ...	1,132	23rd and 24th ditto.	
4	"Samvad Purnachandrodaya"	Ditto ...	200	18th, 19th and 21st to 23rd ditto.	
5	"Sulabh Dainik" ...	Ditto ...	Read by 3,000	17th and 18th ditto.	
	Hindi.	**Calcutta.**			
	Weekly.				
1	"Bharat Mitra" ...	Calcutta ...	2,000		
2	"Hindi Bangavasi" ...	Ditto ...	10,000	21st ditto.	
	Persian.				
	Weekly.				
1	"Hublul Mateen" ...	Ditto ...	500		
	Urdu.	**Calcutta.**			
	Weekly.				
1	"Darussaltanat and Urdu Guide."	Calcutta ...	310		
2	"General and Gauhariasfi"	Ditto ...	330	15th ditto.	
	Bengali.	**Burdwan Division.**			
	Fortnightly.				
	"Ulubaria Darpan" ...	Ulubaria ...	550		
	Weekly.				
1	"Bankura Darpan" ...	Bankura ...	500	16th ditto.	
2	"Burdwan Sanjivani" ...	Burdwan ...	250	15th and 22nd ditto.	
3	"Chinsura Vartavaha" ...	Chinsura ...	620	20th ditto.	
4	"Education Gazette" ...	Hooghly ...	1,280	18th ditto.	
	Bengali.	**Presidency Division.**			
	Weekly.				
1	"Murshidabad Hitaishi" ...	Murshidabad ...	696	16th and 23rd ditto.	
2	"Murshidabad Pratinidhi"	Berhampore ...	300	.....	This paper is neither regularly published nor regularly issued.
3	"Pratikar"	Ditto ...	600	11th and 18th ditto.	

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	Uriya.	**Orissa Division.**			
	Weekly.				
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....		This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	190		
3	"Uriya and Navasamvad" ...	Ditto ...	309		
4	"Utkal Dipika" ...	Cuttack ...	480		
	Hindi.	**Patna Division.**			
	Monthly.				
1	"Bihar Bandhu" ...	Bankipur ...	About 600		
	Bi-weekly.				
1	"Aryavarta"	Dinapur ...	1,000	19th June, 1897.	
	Urdu.				
	Weekly.				
1	"Akhbar-i-Al Punch" ...	Bankipur ..	500		
2	"Gaya Punch"	Gaya ...	400	14th ditto.	
	Bengali.	**Bhagalpur Division.**			
	Fortnightly.				
1	"Gaur Varta" ...	Malda ...	.....		
	Bengali.	**Rajshahi Division.**			
	Weekly.				
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	243	16th ditto ...	This paper is not regularly published for want of type.
2	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180		
	Hindi.				
	Monthly.				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	700		
	Bengali.	**Dacca Division.**			
	Fortnightly.				
1	"Faridpur Hitaishini" ...	Faridpur ...	.....		
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	315		
	Weekly.				
1	"Barisal Hitaishi" ...	Barisal ...	.....		
2	"Charu Mihir" ...	Mymensingh ...	900	14th ditto.	
3	"Dacca Prakash" ...	Dacca ...	2,400	20th ditto.	
4	"Sanjay"	Faridpur ...	.....	18th ditto.	
5	"Saraswat Patra" ...	Dacca ...	About 500	19th ditto.	
	English and Bengali.				
	Weekly.				
1	"Dacca Gazette" ...	Dacca ...	500	21st ditto.	
	Bengali.	**Chittagong Division.**			
	Fortnightly.				
1	"Tripura Prakash" ...	Comilla ...	900		
	Weekly.				
1	"Sansodhini"	Chittagong ...	120	18th ditto.	
	Bengali.	**Assam.**			
	Fortnightly.				
1	"Paridarshak-o-Srihattavasi"	Sylhet ...	.....	Jaishtha, 2nd fortnight, 1304 B.S.	
2	"Silchar"	Silchar, Cachar ...	.....		

II.—Home Administration.

(*a*)—*Police.*

Inspector Yussubuddin of the Kumartuli thana, Calcutta.

Kusumeshu Kumar Mitra writes in the *Hitaishi* of the 1st June, complaining of the conduct of Mr. Yussubuddin, Inspector of the Kumartuli thana, Calcutta. Last Sravan or Bhadra (July-August 1896), the correspondent was coming from Kidderpore to 25, Bosepara Lane in Calcutta. Near the Darmahatta crossing he was robbed of Rs. 25 or Rs. 26 by some drunkards, one of whom was known to him by face. The police constable standing near did not even stir, and indifferently looked on. This took place at night, at about 11 P.M. Next morning the correspondent went to the drunkard whom he knew, and demanded his money. The money was not paid, and he was thrashed by several hackney carriage drivers at the instigation of the drunkard. The correspondent consequently went to the Syampukur thana, and Asu Babu, the then Inspector, sent him with a constable to the Kumartuli thana within the jurisdiction of which the offence was committed. Here, however, he received a very bad treatment at the hands of Inspector Yussubuddin. "Why do you come here," said the Inspector, "better go to the hospital." এখানে এলি কেন, হাঁসপাতালে যা। After this the Inspector foully abused him, saying:—"I know where you had been last night." With this he dismissed the correspondent, and did not entertain his complaint. The correspondent was accompanied by a member of the Sobhabazar Raj family when he went to the thana.

Hitaishi, June 1st, 1897.

Cooly recruiting abuse.

2. The *Hitavadi* of the 18th June has received from a Chapra correspondent the following account of a case of unlawful cooly recruitment:—

Hitavadi, June 18th, 1897.

A short time ago a cooly recruiter, named Sivnarayan Chatterji, enticed away Giris Chandra Misra, a poor youth of Govindpur in the Burdwan district, by a promise of employment in his house at Goalundo, which, he stated, was the third railway station from Calcutta. Giris had his suspicions aroused by the long journey as well as by what he heard from his fellow passengers. At the time of registration he told the Deputy Magistrate how his case stood. He was released, but found himself homeless and helpless in a strange place. The unfortunate youth then began to walk homeward, and after much hardship and many privations reached Chapra, where he has been employed as a cook.

The Editor observes as follows:—

Who shall say how many men and women are living in perpetual exile owing to the arts of the cooly recruiters? We cannot understand why people should be unwilling to go to Assam if the planters allowed their coolies adequate pay and treated them well. If the planters did so, they should find no difficulty in procuring coolies, and Government would be free from the odium of maintaining a slave law. Will not Government soon attend to this matter?

(*b*)—*Working of the Courts.*

Mr. Ainslie again.

3. The *Hitavadi* of the 18th June has the following:—

Hitavadi, June 18th, 1897.

Some of Mr. Ainslie's acts lead one to entertain grave doubts about his sanity. He does not remember that he is only a petty Magistrate, and Government on its part does nothing to remind him of the fact. Many Deputy Magistrates are transferred, but not so Mr. Ainslie.

Here is a fresh vagary on the part of Mr. Ainslie as described by our correspondent:—

On the 1st of the current month as the Sub-Deputy Collector of Govindpur was hearing a criminal case, Mr. Ainslie walked in with furious looks, and asked his subordinate:—"What does this noise in your Court mean?" The Sub-Deputy did not venture to remonstrate for fear of being publicly beaten. The next day, however, there was a rumour that the Sub-Deputy had reported the matter to superior authorities, and when this rumour reached Mr. Ainslie's ears, he called the Sub-Deputy into his Court and pressed him to say whether the rumour was true. As the Sub-Deputy did not give any definite answer, Mr. Ainslie had his office-box brought; but the Sub-Deputy refused to deliver the key. Mr. Ainslie then cleared his Court, and had a

private conference of two hours with the Sub-Deputy, who came out with anything but cheerful looks.

Even if the Sub-Deputy has made a report against Mr. Ainslie, no good is likely to come of it. A Police Inspector, rudely treated by Mr Ainslie, made a report against him; but himself had to leave the place whilst Mr. Ainslie remained untouched.

We again request Government to put a stop to these vagaries by transfering Mr. Ainslie to the district head-quarters.

HITAVADI, June 18th, 1897.

The "Eagle" steamer case.

4. A full account of the trial of the "Eagle" steamer case is commenced in the same paper.

(c)—*Jails.*

SAMAY, June 18th, 1897.

Rejection of the petition for the release of the Editor of the *Hitavadi*.

5. The *Samay* of the 18th June is sorry to learn that the Government has rejected the petition praying for the release of the Editor of the *Hitavadi* on the occasion of the Diamond Jubilee. The petitioners have been told that the period of the prisoner's incarceration will be reduced by fifteen days. This is no great mercy, as, according to the existing rule, the prisoner is entitled to a reduction of imprisonment by three weeks. It is said that even the jailor recommended the prisoner for mercy.

(d)—*Education.*

SARASWAT PATRA, June 19th, 1897.

The new Saraswat Samaj in Dacca.

6. The *Saraswat Patra* of the 19th June observes that the new "Saraswat Samaj" should not be confounded with the well-known "Saraswat Samaj" of Dacca, which is of many years' standing. The new "Samaj" has been founded by few *pandits* hostilely disposed to the old "Samaj."

IV.—NATIVE STATES.

SANJIVANI, June 19th, 1897.

The prayer of the Manipur Chiefs.

7. The *Sanjivani* of the 19th June observes that the prayer of the Manipur Chiefs is by no means unreasonable, and it is to be hoped that it will be granted. The Queen is Mercy incarnate, and the Lieutenant-Governor is a kind-hearted man. The public will be glad if the humble prayer of the Manipur Chiefs is granted on the occasion of the Diamond Jubilee. It is to be hoped that the Lieutenant-Governor will do something for the poor unfortunate Chiefs before he leaves these shores.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

MURSHIDABAD HITAISHI, June 16th, 1897.

The wages of famine labourers in Samastipur, in the Darbhanga district.

8. The *Murshidabad Hitaishi* of the 16th June is surprised that it has been proposed to reduce the scale of wages for famine labourers in Samastipur in the Darbhanga district. The labourers work hard from 9 in the morning to 5 in the evening and earn 3 to 7 pice a day. This rate of wages is sadly low, and even this low rate is going to be made lower!

BANKURA DARPAN, June 16th, 1897.

Distress in the Bankura district.

9. The *Bankura Darpan* of the 16th June complains of the prevalence of distress in Raipur in the Bankura district. The rice market is gradually rising, and the people are almost on the verge of starvation. The authorities should make an immediate inquiry into the condition of the people of this locality. Mortgage deeds are being registered on a large scale, and this shows that *mahajans* are giving loans to the distressed people at exorbitant interest. The respectable Chhatris of Nutangarh, a village near Raipur, are in a miserable condition. They are living on alms, and are on the verge of starvation. Seventeen respectable Chhatri ladies are in great distress. The rate of wages to the labourers on relief works in the Gangajalghati and Sonamukhi thanas in the district is very low. Two pice per day is hardly sufficient for the purpose of keeping body and soul together. Several deaths have occurred in the district which are suspected to be deaths from starvation. The authorities are requested to make an inquiry into them.

(1) The panchayets and chaukidars of Kali and Chandkuri report that Nodha Metya of Chandkurhi died from starvation on the 28th May last.

(2) Chandra Metyani and Gopinath Rai, of Gangajalghati thana, are also said to have died from starvation.

About thirty or thirty-five people of the locality are in a dying condition, and the following people are no better off:—Madhu Rai, Bhawani Rai, Krishna Rai, Gopal Rai, Kali Lohar and Ahladini of Jamkurhi and Satu, Beni, Krishna Bauri and Sibu Rai's wife of Kali.

Distress in Faridpur.

10. The *Sanjay* of the 18th June complains of the prevalence of acute scarcity in the Faridpur district. The following people are in great distress:— SANJAY, June 18th, 1897.

In Shaikh Pyaradingi—

1. Kamini Bewa, a widow of thirty or thirty-five, diseased and infirm; living on alms; no one to help.

2. Erman Bewa, a widow of sixty or sixty-two; several daughters; no one to help; on the verge of starvation.

In Harinadanga—

1. Jaylal Shaikh, aged sixty or sixty-two; two little daughters; absolutely helpless.

2. Nuni Bewa, a widow of sixty or sixty-five; homeless and helpless.

In Sujanagar—

1. Maniruddi Shaikh, aged forty or forty-five; diseased and infirm; begging for alms.

There are besides many equally helpless whose names are not known.

A correspondent of the same paper complains that a Musalman of Gopalpur, near Faridpur town, is in great distress. The man is almost on the verge of starvation. He is living on fruits and *kurha* (dust) of rice. It is a regret that the Government does not recognise the prevalence of famine in the Faridpur district even when such sad cases of distress come to the public notice so near the town.

Distress in Samastipur in the Darbhanga district.

11. A correspondent of the *Samay* of the 18th June complains of the prevalence of distress in Samastipur, in the Darbhanga district. Rice is selling at six or seven seers per rupee. Thousands have been reduced to skeletons, and hundreds are actually starving. The number of beggars is swelling. The authorities, however, are still indifferent, and no relief works have been opened. At this precise moment Samastipur has been declared a municipality, and municipal rates are going to be levied. The authorities, however, need not have been in a hurry. SAMAY, June 18th, 1897.

Another death from starvation in Kaliganj, Khulna district.

12. The *Hitavadi* of the 18th June writes as follows:— HITAVADI, June 18th, 1897.

We are sorry to learn that deaths from starvation are still taking place in the Kaliganj thana. We hope that the Magistrate of Khulna will make an enquiry into the matter, and condignly punish the officer who is responsible for these deaths. Here is what our correspondent writes on the subject:—There is another death from starvation, solely owing to the folly of the Circle Officer. Sukur Sardar of North Sripur was obtaining relief from the Circle Officer on the recommendation of the local member; but the relief was stopped all on a sudden, and the poor man died. A few weeks ago the Collector directed a mad man, named Raicharan Ghosh of the same place, to go to the poor-house. This was a proper order; but the Circle Officer should have arranged for the maintenance of Raicharan's wife and sons. This, however, was not done. That many deaths have not yet taken place is simply because Khulna is fortunate in having a Magistrate of Mr. Vincent's type. But a strict eye should be kept on the subordinate officers, or more deaths will take place from starvation.

Scarcity in the Mymensingh district.

13. A correspondent of the same paper complains that the Magistrate of Mymensingh is content with having placed some money in the hands of the Mymensingh Municipality which is affording relief only to the inhabitants of the town and its suburbs. If the Magistrate makes an enquiry himself, or appoints the generous and experienced Deputy Collector, Chandrasekhar Babu, to make an enquiry, he will know that scarcity prevails all over the district. How many families can afford to buy rice at Rs. 5 or Rs. 5-8 per maund? HITAVADI,

DAINIK-O-SAMACHAR CHANDRIKA, June 24th, 1897.

14. The *Dainik-o-Samachar Chandrika* of the 24th June writes as follows:—

The cause of Indian famines.

Mr. Dick, a high economical authority, agrees with us in thinking that the poverty of the Indian people is the cause of famines in this country. Mr. Dick shows that in years of good harvest the people of Glasgow have to buy food-grains at prices higher than those prevailing at present in famine-stricken localities in India. Indeed, there is famine here not because there is no grain, but because the price of grain is too high for most people. Mr. Dick says that it is a great disgrace to the British Government and the British nation that there should be such distress among a people so thrifty, industrious, and peaceful and so easily contented. But what remedy is there for this sad state of things when it is the daily business of the Anglo-Indian officers to deny the poverty of India? It is the costly system of English administration which is responsible for the poverty of India. Indian taxation, though light in comparison with the taxation in European countries and especially in England, is a grievous burden to the Indians. But the authorities in England and India will not see this. Mr. Dick says that England's famine contribution of a crore of rupees is hardly an adequate penance for her injustice to India. But who shall listen to this when it is the cardinal principle of British rule to provide for Englishmen at the expense of India? If the poverty of India is to be removed, the number of Englishmen in the civil and military services should be reduced. But England will never do that.

DAINIK-O-SAMACHAR CHANDRIKA.

15. A correspondent of the same paper says that there is great distress at Kharnia and the adjoining villages in the Dumuria thana of the Khulna district. The cultivators are living on half rations or starving outright. Procuring of timber and fuel from the Sundarbans is no longer paying on account of the high forest duty which is charged. The correspondent saw some people who have become mere skin and bone. Most of them will die if not promptly relieved. All the relief members for the Dumuria thana live too far from Kharnia. A relief member should, therefore, be appointed at Kharnia itself.

Distress in certain villages in the Khulna district.

VI.—MISCELLANEOUS.

BURDWAN SANJIVANI, June 15th, 1897.

16. The *Burdwan Sanjivani* of the 15th June has the following:—

The Diamond Jubilee.

Everybody in this country, from the wealthy Raja or Maharaja down to the poorest raiyat in his rags, starving and emaciated and living in his wretched hut, will heartily join in this Jubilee. Has a spectacle like this been ever witnessed anywhere else? The Rajas, Maharajas and other wealthy people will gladly spend thousands of rupees on this occasion; others are anxious to raise lasting monuments to perpetuate Her Majesty's name; even the poor who live on alms feel the stimulus to show their loyalty to their Sovereign. What does it matter that they are poor? They can at least gather wild flowers and pluck the sacred *tulsi* leaves and offer them to their tutelary gods on that auspicious day, praying for the Sovereign's welfare. And the hope that they will be able to do this cheers them up All Hindu temples in India will resound with the blast of trumpets and the sound of gongs and conches. The Indian sky will be filled with the cry of "Victory to the Empress of India." The whole country from the Raja's palace to the poor man's hut will be full of rejoicing. Did anybody ever see such a sight elsewhere? Praised be the Empress of India! It was in an auspicious moment that you came to wield the sceptre which has graced your hands for the last sixty years. During this long period, thanks to your beneficent administration, hundreds of thousands of men and women have enjoyed the blessings of peace. So great and invincible is your power that other sovereigns eagerly court your friendship and dare not to incur your displeasure. You are the Empress of this sea-girt earth; there is hardly a country over which your victorious banner does not float. You suppress the wicked and encourage the virtuous.

Who is there on this earth that can be called your equal in wealth, power, prestige, mercy and generosity? There is no part of the globe where men can be found who are not your subjects. You rule over all your subjects, as if they are your own children, without making any distinction of creed and

colour. Hence it is that preparations are being made in all parts of the world for offering up prayers to God for your welfare.

Mother, Empress of India, poor as we are, with what shall we worship you on the occasion of your Diamond Jubilee? We offer you our heart's love and loyalty. Accept it and make us happy. We heartily pray God that He may bless you and your royal family.

The Diamond Jubilee.

17. The same paper contains a poem singing the praise of the Queen.

BURDWAN SANJIVANI, June 15th, 1897.

18. The *Bankura Darpan* of the 16th June writes as follows:—

BANKURA DARPAN, June 16th, 1897.

The Jubilee celebration by the Indians.

Not caring for their life, the famine-stricken people of India care only for the worship of their Queen-Empress. They are approaching the lotus-feet of their sovereign in all humility to offer flowers of reverence besmeared with tears. From millions of throats rending the skies rises the prayer "Long live Victoria!" Can there be a more auspicious occasion than this and a better opportunity for the worship of the sovereign? Let the world look at this extra-ordinary spectacle—at hungry and famine-stricken people forgetting their hunger for the nonce and showing unparallelled loyalty to their Queen-Empress. Let the world look at this, and say that there are no people on earth more loyal than the Indians.

19. The *Basumati* of the 17th June is a Jubilee number. It is printed on orange paper, and is full of illustrations and notices of the Queen. The paper also contains the following:—

BASUMATI, June 17th, 1897.

The Diamond Jubilee.

Mother Victoria, your good fortune is great. You are a chaste Queen, an ideal daughter, an ideal mother and an ideal wife. You possess beauty and amiability. You have conquered all doubt and prejudice. You always desire peace and tranquillity. Your sweet gracious smile soothes the heart. Your sceptre rules half the world. Your power is irresistible. Under your rule hypocrites have returned to paths of religion and theives and murderers lead honest lives. Oppression, anarchy and civil war no longer devastate the country. Great is your intelligence, and you are never fond of warfare. You are chaste and pure and religious, and you rule this sacred land of India. Accept then this garland of love and reverence, and give us power, give us strength. O Mother, kindly and graciously look upon us.

20. The *Samay* of the 18th June writes as follows:—

SAMAY, June 18th, 1897.

The Hindu and the Musalman rule compared

Like the English, the Musalmans came to this country as conquerors. They, however, differed from the English in one material respect. They were not so much anxious about maintaining their prestige as Englishmen. The Musalmans often treated us as their equals, and shared with us the good things of the world. Not so the Englishmen. To them even the shadow of an Indian is pollution. They fatten like swine upon the produce of our country, but they treat us with haughtiness and contempt. Englishmen are not less willing than the Musalmans to convert the Hindus; but while the Musalman treated the Hindu convert as his equal in every respect, the Englishman does not even allow an Indian Christian to be buried by his side after his death. This is the reason why one-third of the Indian population is Musalman, while the Indians converted to Christianity in the course of the last two hundred years can be counted on one's fingers. This is certainly good for the Indians, but it reflects no great credit on the English conquerors of India.

21. The *Sanjay* of the 18th June writes as follows:—

SANJAY, June 18th, 1897.

The Diamond Jubilee.

This is no doubt a day of rejoicing. But overwhelmed as we are with grief and afflicted as we are with countless disasters, no amount of rejoicing can make us happy. The gaunt spectre of famine stares us in the face, and even the Diamond Jubilee cannot drive away that dreadful vision from our view. Thousands of moving human skeletons pass before our eyes, and their piteous cry for food pierces our heart. Is there a man so callous and stony-hearted that he would not be moved by this mournful spectacle? Indian ladies, whom even the sun has, so to speak, never seen, are now begging from door to door. What a mournful, what a heart-rending sight is this! Mr. Bourdillon's proposal makes even the dead writhe in anger. The Commissioner of Patna thinks that gratuitous relief will

make men idle—a thought which he cannot bear. Let the country become a desert, gratuitous relief must not be given! Mother Victoria, just listen to the heartless proposal of Mr. Bourdillon. The Lahore scandal in connection with the proposal of erecting a statue to the Queen puts us to shame. Mother, we do not object to the erection of a statue of stone in honour of this auspicious occasion, but this is not the way the Indian people would celebrate your Diamond Jubilee.

Mother, why have you not looked mercifully and graciously upon Zalim Singh, the deposed Maharana of Jhalwar? He has not committed such an offence as to merit deposition.

The tale of the sufferings of the Maharaja of Manipur would melt the obdurest heart. He has been ill-treated. Will not his wrongs be righted?

MIHIR-O-SUDHAKAR, June 19th, 1897.

The Diamond Jubilee.

22. The *Mihir-o-Sudhakar* of the 19th June is a Jubilee number. The paper is printed in purple ink, and contains a memoir of the Queen.

BANGAVASI, June 19th, 1897.

The Diamond Jubilee.

23. The *Bangavasi* of the 19th June writes as follows:—

We have been publishing in this paper an illustrated life of Queen Victoria in honour of Her Majesty's completion of the sixtieth year of her reign, and a lakh of people have been greedily reading her memoir. Unfortunately, however, we have not this week been able to continue this memoir. The space at our disposal has been chiefly taken up with an account of the disastrous earthquake. It was our heart's desire to publish in this week's paper an account of the Queen's marriage and of Her Majesty's married life. But it would look unseemly, if not improper, to speak of marriage, surrounded as we are on all sides by heaps of ruins and dead bodies. Let the people recover from the shock, let the universal grief somewhat subside, and we shall continue publishing the Queen's life as a humble token of our loyalty and gratitude. As to what has happened, it has happened. There is no control over natural calamities. Let us shake off our grief, and prepare ourselves for the celebration of the Diamond Jubilee. Let us even in this dire distress raise our voice and exclaim in glee—"Victory to the Queen-Empress! Victory to England!"

SANJIVANI, June 19th, 1897.

The Diamond Jubilee.

24. The *Sanjivani* of the 19th June is a Jubilee number. It contains a long notice of Queen Victoria and of the many-sided progress made during her reign. With reference to the celebration of the Diamond Jubilee the paper writes as follows:—

There is rejoicing all over the vast Empire of the Queen-Empress on the auspicious occasion. In this universal rejoicing the Indian people also have taken a prominent part, although they have this year been sadly afflicted by famine and plague and earthquake. With the famished and afflicted Indian people we too make an offering of our deep and sincere loyalty and gratitude at the feet of the Queen-Empress. The Indian people never before enjoyed more liberty, more tranquillity and more prosperity. May God bless our beloved Queen-Empress, and may she, pure and chaste, kind and righteous as she is, live long and rule us many many years to come.

ARYAVARTA, June 19th, 1897.

The Diamond Jubilee.

25. The *Aryavarta* of the 19th June, which is printed in red ink in honour of the Diamond Jubilee, thanks God for blessing the Indian people with the British rule—a rule so just and righteous that under it the lamb and the wolf drink, so to speak, from the same fountain. Under this rule the Indian people are enjoying peace, comfort and liberty which they did not enjoy under any other foreign rule. The good government of Queen Victoria has, as it were, poured life-giving nectar into the hearts of the Indian people, who had become almost dead under the Musalman rule.

SULABH SAMACHAR, June 19th, 1897.

The Diamond Jubilee.

26. The *Sulabh Samachar* of the 19th June has the following:—

We had hoped to make this number of our paper the Jubilee number. But we have been disappointed. We wished to make this auspicious occasion our delightful Spring; we have been obliged to make it our Autumn—the season when downpours of rain fitfully alternate with delightful sunshine. Our one eye is beaming with joy, our other suffused with tears. We are sad and glad at once. Our joy is great, but we cannot banish our sorrow. Our grief is overwhelming; still we

cannot help rejoicing. The Diamond Jubilee makes us happy; the great calamities make us miserable. But for these last we would have been very happy now. Under Queen Victoria's rule India has made rapid progress in all directions. Material prosperity, advancement of knowledge and progress of spirituality mark the present epoch. India never before attained so much material prosperity. The gates of the temple of knowledge were never before thrown so wide. The Indian people never before enjoyed so much religious liberty or experienced so much catholicity in religion. Afflicted as we are, we cannot help offering our sincere gratitude for the manifold benefits and blessings we enjoy under Queen Victoria's rule. Victoria! it is a blessing that we do not live in a republic, but have a monarch, a queen whom we can call our mother. This gives us a pleasure which a dull and barren obedience to an abstract political principle could never have given us. Mother Victoria, we humbly approach your royal throne, and offer you our loyalty, love and gratitude. Let us rejoice even in the midst of distress and disaster.

27. The *Dainik-o-Samachar Chandrika* of the 20th June writes as follows:— DAINIK-O-SAMACHAR CHANDRIKA, June 20th, 1897.

The Diamond Jubilee.

To-day is the first day of our rejoicing—the first day of the celebration of the Diamond Jubilee. May Sarva Mangala in Her benign mercy confer Her blessings on all. Let us for the nonce forget our misery and grievances—our famine and plague and earthquake—and celebrate the auspicious event in a fitting manner. Let us rejoice by all means and pray to the All Merciful for the welfare of Queen Victoria.

28. The *Chinsura Vartavaha* of the 20th June is the Jubilee number. It is printed on green paper, and contains a portrait and a short memoir of the Queen. The paper writes as follows:— CHINSURA VARTAVAHA, June 20th, 1897.

The Diamond Jubilee.

Come, gods and goddesses, come. Join us in this universal rejoicing and festivity. India has, so to speak, been turned into heaven, and we are as happy as the immortal gods. We are, in fact, overpowered with joy on this auspicious occasion, and our heart is full to overflowing. We are singing the praise of mother Victoria, and let the gods shower flowers on us. Shall we ever see a return of this happy occasion? Shall we ever get such a kind-hearted, benevolent and generous ruler? Queen Victoria protects us as the Divine Mother. She is more than a human being. She is a goddess. So many virtues can dwell in a goddess and in a goddess alone.

We are often accused of want of loyalty. We are blamed for continually harping upon our grievances. But, Mother, is it disloyalty to represent our grievances? You have asked us to lay our grievances before you, and this makes us bold enough to complain of oppression and high-handedness when they become really unbearable. In your eye all your subjects are equal. Mother, when your white children oppress us, shall we not complain against them? Shall we nurse our grievances in silence? No, Mother, we are not insincere. We do not know double-dealing. We are plain spoken, and we cannot help giving expression to our grievances.

29. The *Dacca Prakash* of the 20th June writes as follows:— DACCA PRAKASH, June 20th, 1897.

The Diamond Jubilee.

Nothing could be stranger than that the famine-stricken people of India should be merry-making on the occasion of the Diamond Jubilee. A class of people have no doubt prospered in this country under the British rule. There has been an increase of comfort and luxury. There has been an increase of happiness, but this is of a gross material sort. On prudential considerations, and from a cold, calculating spirit we are partial to the British rule—to the rule of Queen Victoria. Her rule is suited to this Kali yug. Her rule may be succeeded by a rule which will far more prejudicially affect India's religious life. To tell the truth, the people of this country cannot feel that Queen Victoria is their ruler. Her proclamations, her assurances, her promises have been broken by her servants. From this and many other incidents it is quite clear that the British people, and not their Queen, are the actual rulers of India. The Queen has, in fact, very little power to do us good. But she has power to do us evil. And it is a great thing that she does not exercise that power. For this we must ever remain grateful to her, and pray to God for her long life and welfare.

The writer then prays:—

(1) That the judicial and executive officers should be required to acquire a thorough acquaintance with the languages and the manners and customs of the people of India. Want of such acquaintance on their part is the cause of miscarriage of justice.

(2) Pleaders should be required to argue in the vernacular languages and commit their arguments to writing, for the purpose of being filed with the records of the cases. This will make their pleadings logical and relevant.

HITAISHI, June 22nd, 1897.

The Diamond Jubilee.

30. The *Hitaishi* of the 22nd June is the Jubilee number. It is printed in red ink, and contains a portrait and a short memoir of the Queen. It also contains an address to her from which the following is taken:—

There has been a revolution in India within the sixty years of Queen Victoria's rule. We are, so to speak, inspired with a new life. Out of darkness we have come to light. We have been raised, as it were, from the depths of the sea and lodged in a palatial building. Mother Victoria, how can we forget you? We have never seen you, but your godly image is enshrined in our hearts. Time was when we lived in mortal dread of thieves and dacoits, and were oppressed and downtrodden. You issued your sacred proclamation, which gave us new life, new strength and new enthusiasm. It inaugurated a new epoch. Since then there have been rapid advancement and rapid increase of material prosperity. The spread of high education, the introduction of the railway, the telegraph and the post office, the putting down of crime and oppression and the passing of salutary laws—all these endear your rule to us. Mother, we call you a goddess, and hundreds and thousands of people in one voice sing your mercy and glory.

India had reached the lowest depth of degradation. But under your benign rule she shows marks of a many-sided progress. You have calmly listened to our prayers, redressed our grievances and given us new rights and privileges. A goddess as you are, you have given a subject and downtrodden people law and justice. It is under your protection that the people of India are holding Congresses and Conferences, and in laying their grievances before you, they are unfavourably criticising even your Government. But this unfavourable criticism does not offend you. You have given a number of subject peoples, professing different religions, swayed by conflicting interests and speaking different languages, a free press—a right, that is, which is not enjoyed even in most free countries. It is true that this right is sometimes misused. But a kind-hearted mother as you are, will you not forgive your erring children? May God bless you, and may it be given to us to live under your protection many many years more.

DAINIK-O-SAMACHAR CHANDRIKA, June 22nd, 1897.

The Diamond Jubilee.

31. The *Dainik-o-Samachar Chandrika* of the 22nd June writes as follows:—

Unfortunately for us, we have, even in the midst of this universal rejoicing, to speak of grievances and sorrows. Still the strong oppress the weak, and outrages are committed. The world is sinful, and even under Victoria's righteous rule oppression and crime exist. Unmixed good cannot be had in this world. But on this auspicious occasion let us rejoice for the good—for the rights and privileges, for the conveniences and comforts—which we have enjoyed and are still enjoying under Her Majesty's rule. Let us not complain on this occasion of our grievances. There is rejoicing on all sides. Alms-giving, release of prisoners, and conferring of titles—music and merry-making—all these mark the auspicious event. Let us take part in this rejoicing, and find out good even in the midst of evil.

DAINIK-O-SAMACHAR CHANDRIKA, June 23rd, 1897.

India's place in the Diamond Jubilee celebration.

32. The *Dainik-o-Samachar Chandrika* of the 23rd June has the following:—

English power has spread far and wide, and India is the cause. The advancement of England in commerce, in wealth, in military prowess is chiefly due to her connection with India. Of the three hundred and fifty millions of people over whom Queen Victoria rules, three hundred millions are claimed by India. In England twenty thousand miles of railway have been constructed in sixty years. In India twenty thousand miles have been opened since 1853, and ten thousand miles more will be soon opened. About one-third of British commerce is with India. Mills and factories are being opened

throughout the length and breadth of the country. The sea trade alone is valued at five or six crores of rupees a year. Hundreds of Englishmen have made their fortune in India. It is through her connection with India that England is now at the zenith of power and prosperity. Victoria is only the Queen of England, but she is the Empress of India. The Jubilee has been celebrated as the Jubilee not of a Queen, but of an Empress. India is proud of this, and it is no wonder that she has taken a prominent part in the celebration. The Empress is aware of the importance of England's connection with India. She knows that India is the most important portion of her empire, and the Indian people the most loyal of her subjects. She dearly loves India and sympathises with her people. The famine, the plague, and the earthquake have deeply moved her, and she has sympathised with her Indian subjects in these calamities. Queen Victoria rules not only India, but also the hearts of the Indian people. This is the reason why they have for the time forgotten their misery and sufferings, and are rejoicing. The Indian people no longer look upon themselves as a conquered people. They know that the Queen of England has been appointed by God to be the Empress of India, and that Indian interests have been merged in English interests. The Indian people revere and worship their God-appointed sovereign as a goddess, and love and respect her as a mother. It is out of this love and respect that they patiently bear the oppression and tyranny of her English subjects. The Indian people are by nature and by virtue of their religious principles more loyal than Englishmen. Indian loyalty is a hundred times deeper and sincerer than English loyalty. In England the Queen is only a constitutional monarch. In India she is a goddess incarnate. How can Englishmen with no faith in gods and goddesses be inspired with greater loyalty than Indians?

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
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